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T HOME AND ABROAD
EPTEMBER · 1939

Entered as Second Class Matter March 1879 at the Post Office, Boston, Massachusetts, under the Act of March 3, 1879
Published monthly, September to June, at 14 Beacon St., Boston, Mass.

V.136
1939/40

# The Missionary Herald

## At Home and Abroad

Published by the Missions Council of the Congregational and Christian Churches for the American Board of Commissioners for Foreign Missions and the Board of Home Missions
(Continuing the *American Missionary* and the *Missionary Herald*)

**Vol. CXXXVI** **SEPTEMBER, 1939** **No. 1**

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Published regularly since 1805
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Subscription price 25 cents per year. Canadian and foreign subscriptions 61 cents per year.
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# *"The Herald" Faces a New Day*

*By Moderator Oscar E. Maurer*

In the one hundred and thirty-five years of its existence, The Missionary Herald, a vital organism, the oldest journal of its kind in the United States, has frequently adjusted itself to meet current conditions.

During all these years the fundamental policy of The Herald has not changed. That policy is based on the conviction that promoting the progress of the Gospel is the prime function of the Church and the concern of every Christian. The story of that progress in all its aspects of sacrifice, conflict and victory should be made available to every member of the Congregational and Christian Churches, young or old.

Though appearing in new form, The Herald adheres to its fundamental policy. The changes in format and terms of subscription represent a carefully planned effort to make the wider distribution of The Herald a regular part of the program of each local church. Our editors and correspondents can be relied upon to demonstrate the fact that the story of Christian Missions has not lost its interest. But they must have the help of the churches if that appealing story is to reach the people.

The key persons in securing the increased circulation of missionary information are the pastors and officers of our churches. The changes which are now inaugurated are due, in large measure, to requests received from many of them. In behalf of my colleagues in the American Board and the Board of Home Missions, I heartily urge our pastors and church officers to give their cordial and sympathetic support to this effort to make The Missionary Herald at Home and Abroad a welcome visitor in every Congregational and Christian home.

# "I WILL STAY IN THEIR PLACE"

*HAROLD MATTHEWS OF FENCHOW NOMINATES MR. WU AS THE "MAN OF THE YEAR" FOR FENCHOW*

TERROR reigned in the little village of Hsia Ch'u. Armed bandits had seized and bound the village officials and were demanding a large sum of money as ransom. No one could be found who dared to go and talk to these bandits in an effort to settle the matter. Finally someone thought of the church evangelist, Mr. Ts'ao Ming Wu. A group came seeking his aid.

"But I have no influence with these bandits," he protested.

"You must go," they said, "in order to save the town."

"I will go," he said at last, "but I will go because of the *Church*."

When Mr. Ts'ao reached bandit headquarters, they demanded $30,000.

"You have a very mistaken idea of the resources of this town," said Mr. Ts'ao. "We cannot raise any such sum."

The figure was lowered to $5,000. Said Mr. Ts'ao, "The money cannot be raised unless the officials you have bound are released to collect it."

To this proposition the wily bandits objected.

"How can we be sure they will return?" they asked.

"I will stay in their place," replied Mr. Ts'ao.

Two officials were released and given an hour in which to collect the money.

"If the other officials are also released they can collect the money more quickly and save your time," suggested Mr. Ts'ao.

That also appealed to the cupidity of the bandits and so all but Mr. Ts'ao were released.

He was tightly bound with his hands behind his back. The minutes flew by. No money came in. Mr. Ts'ao was slapped and buffeted and beaten. His life was threatened.

"Kill me if you like," he said, "What is my poor little life worth?"

Then one of the officials returned with over a thousand dollars.

"This is the start but only a start," said the bandit leader. "Where is the rest of the money we demanded?"

The official started out again. Somewhat reassured by this the bandits changed their attitude toward Mr. Ts'ao. They unbound him. They apologized to him. They commended his sincerity.

Some more money dribbled in but not enough and finally as time dragged on the bandits became restless, took to their horses and fled, leaving Mr.

Ts'ao behind, free to return to his home in the church.

After that night everyone in town has been aware of the church and the sacrifice which Mr. Ts'ao, as the evangelist, was willing to make. The officials tried to pay him something but he refused to accept anything.

"What I did for you," he explained, "Was merely to show the spirit of the Church and its social aims."

Since this incident a new interest in the church program has developed in Hsia Ch'u. Not long ago Rev. Harold S. Matthews of Fenchow attended the 30th annual celebration of this same church. There were 200 present, among them eight of the town officials. With local musicians leading the procession they brought with them a large wooden plaque for the church and a red silk banner with black velvet letters and border for Mr. Ts'ao personally as tokens of their appreciation of what he and the church had done for the town.

The inscription on the church plaque, green characters on a white background, reads, "Creates Happiness for Humanity" and the inscription on the red banner which was presented personally to Mr. Ts'ao reads, "Loves Others as Self."

Courageous, efficient, steady and devoted Mr. Ts'ao, helped by a fine spirited wife, has won a deserved recognition for his services. Following the bandit episode sorrow, deep and personal, has visited the Ts'aos, for when their four children fell ill of scarlet fever, two little lives were snuffed out.

And this story is the reason why Harold S. Matthews of Fenchow nominates Mr. Wu as Fenchow's "MAN OF THE YEAR."

## *LeMoyne Receives "A" Rating*

WHEN the Southern Association of Colleges and Secondary Schools began rating Negro schools by the same standards applied to white institutions the first colleges to receive the coveted grade of "A" were Fisk and Talladega. Later, Dillard University in New Orleans earned this distinction, and in June it was received by LeMoyne College in Memphis. In addition to being the youngest and the largest of the American Missionary Association Negro colleges, LeMoyne is now "equal to the best" in academic standing.

The *Memphis Commercial Appeal*, a Scripps-Howard paper, made the following comment on

its editorial page under the caption, "Well Done, LeMoyne":

"Sane and intelligent leadership at LeMoyne College has brought for it the distinction of being awarded an unconditional 'A' rating from the Southern Association of Schools and Colleges. The rating places LeMoyne on a par with Fisk University, and is the only school for Negroes so accredited within a radius of 200 miles of Memphis.

"We happen to know that nothing false or foolish is contained in the courses being offered at LeMoyne. On the contrary, what the college is attempting is to develop a type of leadership among young Negroes that will be of benefit not only to the race but to the whole community and to this section. It places as much emphasis on good citizenship as it does on academic advancement, and that is as it should be.

"LeMoyne has proved itself not only a credit to Dr. Sweeney, its president, and those who are responsible for the quality of its graduates, but to this city."

# *Thirty Years in Montana*

In March of 1909, Rev. and Mrs. N. E. Hannant with three sons, all under five, moved from Minnesota to Fort Shaw, where they combined homesteading with preaching. At that time there were only ten churches of our fellowship in the state. For thirty years their ministry has continued. In addition to Fort Shaw, they have lived at Judith Gap, Hardin and Broadview, and have preached in innumerable other communities, usually in a schoolhouse. They have served under four superintendents and have witnessed the rise and fall of many communities and a host of churches.

At the meeting of the Montana Conference held in Livingstone last May, Mrs. Hannant told the story of the years. She said, in part:

"A few personal experiences stand out in my memory.

"There was an early day when fifteen hundred Indians camped twice just beyond our homestead. We were relieved each time to find not even a hen missing.

"Being alone when David was born was a never-to-be-forgotten experience.

"Thirty-five adults gathered in our homestead home for a party one winter night had to stay till morning because of a terrible blizzard at 25° below zero. (We heard reports of our 'all night party' for years afterwards.)

"Lost in a blizzard with three little boys with me in a buggy on

*Rev. and Mrs. Hannant*

the prairie with no roads and few fences, and Mr. Hannant's walking in the storm to meet us—is one memory.

"One evening we retired as usual. In the morning on the snowy prairie we counted forty tents; there had been a squatter's-right opening of dry-land for settlement at midnight! It was thrilling to find one tent housed a girl who was a former school friend.

"Three years after locating on our farm we drove twenty-five miles with a heavy team and buggy with our four children to Great Falls to be guests in the home of our Assistant State Superintendent, E. E. Smith,—and to go to a circus! It was the first time I had seen a train, or a telephone, for three years.

"Several times during the years, especially while the boys were small, we received lovely and helpful missionary boxes, which provided what we needed but could not afford to buy, and gave me more time for activities outside the home. Small salaries and uncertain crops made this help most valuable. It was always a happy event when such a box arrived and the spirit in which help was given brought cheer and encouragement as well as material assistance."

"Got any rivers they say are uncrossable? Got any mountains you can't tunnel through? We specialize on the wholly impossible—doing the things that no one could do."

# *The Church and the International Order*

*By T. Z. Koo**

## I.

THE Church is ecumenical. The ecumenical starts from the fact of unity, as the international from the fact of division. The Church is the universal fellowship of Christians, the *Una Sancta*. Therefore it has the inescapable task of achieving international order.

What is the practical step for the Church to take in the contemporary scene?

In 1921 I went through France, Germany, Austria and Bulgaria. I saw the physical scars, the human wreckage, the hatred left in the wake of war. I was a Chinese nationalist. I said to myself, "If I live as a nationalist in the Far East, will it bring this on that part of the world?"

So, in the world we saw two contradictory lines of development: (a) In the League of Nations, the structure of an international order based on law. The nations in that experiment tried to keep democratic. (b) Other nations drove ahead to the nth degree of nationalism.

## II.

For us, then, as in the ecumenical Church, the first step is to throw our whole weight into developing the international structure within which the nations can coöperate.

Why have we relatively failed?

(a) We sank our efforts in disarmament, which was only balance of arms at the best. We should have thrown our strength into the international structure, building up the organization of the League.

(b) We threw our strength into pacifism, which is an attitude, not a program. If we are to make an international order, two basic factors must be taken into account.

First, begin to say with no equivocation that the idea of a nation as an absolute unit is utterly incompatible with the ecumenical Church. We have learned as individuals to condition our individual sovereignty for a common social purpose. You have a perfect right to talk in this meeting, but if you did we should have chaos. So you agree to be silent while I speak.

The second factor is to deal with the lawbreakers in the practical sphere. Face this squarely. You and I pay taxes to support the police because in society there are individuals who must be restrained and even coerced. We must do this same thing in the world sphere.

*From his address before the Madras Council.

III.

What, then, is to be my attitude within myself?

(a) My Christianity will snap immediately when the test comes if my love of country and my loyalty to the state come before my love for and loyalty to God. My country is a mixture of good and bad. God, whom I know in Christ, is supremely good.

(b) I must have a passion for righteousness and justice. If I try to be a man of good will without this passion for justice I come into contempt. That is what has brought the Church into contempt in so many places.

(c) I must have an attitude of suffering love. These words seem better to me than the words "non-violence." The Cross stands in the very heart of the Church's gift to the international order. I may see China and Japan standing in hostility; but if I see them standing together under the judgment and the love of God my attitude helps the international order. No one who has not learned to love knows how to be just. No one without a passion for justice knows what suffering love is.

# *Yesterdays at Pleasant Hill*

IN 1884 a slender girl of nineteen accompanied her sixty-six year-old father from Boston to Pleasant Hill, Tennessee, by way of Buffalo, Cincinnati and Nashville. The old gentleman was Rev. Benjamin Dodge the moving spirit in the establishment of Pleasant Hill Academy, and the young girl was Miss Emma F. Dodge, who has shared in the life of the school and community from that day to this.

In the *History of Pleasant Hill* Miss Dodge tells the story of the opening of the well-known academy on the Cumberland Plateau, how the money was solicited, the lumber cut and the bricks made for each of the buildings which either is or has been on the campus, who the men and women were who both taught and studied in this opportunity school in the highlands.

Few of our missionary schools have been more loved than Pleasant Hill. As principals, teachers, students have come and gone through the years, Miss Dodge has been a living link with the sturdy and resourceful generation which created the Academy. In this book of 192 pages she has set down much of what she has seen and heard, together with some account of those who have shared in its life. It may be procured from her at Pleasant Hill, Tennessee.

*The Japanese Pause to Worship*

# *We Go to Japan*

*By Douglas and Carol Horton*

SEPTEMBER 9, 1938. We set sail yesterday, being driven to the boat by Superintendent Harley Gill. We have wondered since if the Gills could possibly realize how much their kindness means to incoming and outgoing travellers at the port of San Francisco. It is as delightful an experience to be waved off or waved home by friends as it is a dismal one to look from the steamer's side and see not a friendly face among the great throng of leave-takers.

On the dock and on the ship before we shoved off we pushed our way through crowds of Japanese. Immediately we discovered that the "incident" of the Far East was already transferred to us inwardly: on the one hand we kept thinking, "What nice children these are! What polite men and women!" and on the other hand we could not fail to remember that it was a Japanese military machine that was responsible for the bombing of civilian populations in China

*Skilled craftsmen still create beauty in Japan*

and for no end of spiritual and material destruction.

At table we sit with Harold Matthews, who is returning to one of the most devastated sections of China, leaving his wife and children behind him in the United States. That sort of thing takes a bit of doing, after all. The missionary of today may not have to put up with many of the physical hardships which faced the pioneers of the last century, but it is still just as hard as it ever was to separate oneself from one's friends—to say nothing of one's own wife and family. Harold Matthews turns his face to the East with the solemn joy of doing what he believes is right for him to do.

*September 12.* Time flies, even on the Pacific. We stop writing letters—of which it would seem that we had already produced almost half a ton—to do some kibitzing at Japanese chess, a most interesting game, though not quite so fascinating as the Japanese national game, *go*. Both seem to illustrate the saying that the characteristics of a people may best be understood from the games they enjoy—at least both call for just such inexhaustible patience as the Orient seems to breed.

*September 14.* Horace Leavitt, pastor of Central Union Church, was among the first to come aboard after we had docked at Honolulu. He introduced us to the gracious Hawaiian custom of saying one's welcome with flowers—by bringing an armful of *leis* or garlands and hanging them about our shoulders.

Friends had been called in to meet us at luncheon at the Central Union Church. There D. H. spoke on the place of the Church in the world crisis. It was on this very day that we had had the first really serious news of the Sudeten threat in Czechoslovakia! Christians everywhere are coming to feel that the Church must become the supranational organization it is designed to be, so that it may provide a center for the spiritual unification of the world. It is apparent that the tensions which arise from the conflict of the lesser loyalties can be avoided

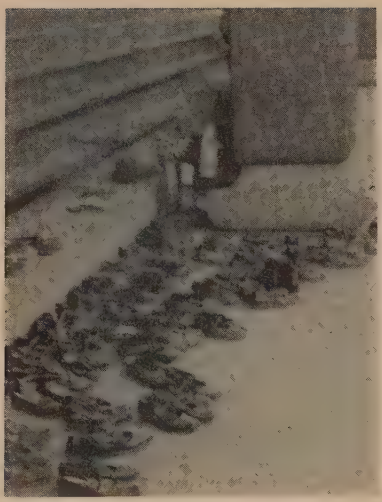
only through common devotion to a larger loyalty.

Besides our great cathedral, the Central Union Church, which is a focal point of organized religion on the islands, we visited the Church of the Crossroads, also in Honolulu, remarkable for its international constituency. Representatives of various nations meet there and enjoy one another's fellowship in a way which promises much for the future. The architecture of the church proclaims its international character.

Hawaii is of special interest to us since Christianity was originally brought to the islands by the American Board. This is one of the few areas in the world where missions have come to maturity. It has been said that the American Board retired from the islands prematurely, but the Hawaiian Board of Missions is meeting the new tasks imposed upon the churches by the influx of non-Christian people from the Orient with a wisdom and heroism altogether admirable. Chinese churches, Japanese churches, Korean churches, Filipino churches, as well as American churches are united in the Evangelical Association. We of the mainland should know more of the work of the churches of Hawaii. Leaders have been developed there who could bring spiritual insight to us all, if given the opportunity.

*September 18.* This day, as a matter of fact, does not exist for us, for we are just crossing

*The church at Nara is truly Japanese in its architecture*



*Japanese leave their shoes at the church door*

the 180th meridian. It is really the 19th. By way of celebration the ship's crew put on an evening of fireworks. They were really lovely ones, scattering brilliant floods of stars over the Pacific. We stood and watched them for some time—until their likeness to the bombs being dropped on Chinese cities made us shudder a little and go inside.

*September 23.* A family from Southern California has greatly interested us. The father, until recently a business man, has been converted in his forties to Christianity in a church of extremely narrow theological outlook, has struck his tents and set out for Singapore, where he is to preach the Gospel. He is a giant in stature but full of childlike good humor. We are told that the more conservative sects are well represented in the various centers of the Orient. Even during the time of depression they, so far from withdrawing their workers from the field, have been able to send out new recruits every year. It is painful to realize that we of the more "cultured" communions, who are therefore supposed to know the most about the world's needs, have made a poorer record in meeting those needs during the last years than people of a simpler faith. This must not be.

For this Pacific passage we tried to secure space on an American or British boat, but we discovered that they were booked full. On this Japanese

*Honolulu's church of the crossroads is a blend of motifs drawn from Chinese, Japanese Malayan, and European art*

*The Meiji shrine in Tokyo commemorates the Emperor who introduced modern ideas to Japan*

liner, however, there are only a handful of people. An informal boycott of Japan seems already to be in progress.

*September 24.* On the dock in Yokohama we found Mr. and Mrs. Darley Downs and Dr. Reischauer waiting to meet us. In the midst of so great a crowd of people, speaking a foreign language and quite oblivious of any but their own interests, it was quite wonderful to be able to clasp the hands of friends.

*September 25.* Thanks to signs in English we were able to board our fast express for Kyoto. Except for the other passengers one might have been on a train from New York to Chicago. Here we made our first acquaintance with the new Japanese pear, developed out of a native fruit. It looks like a golden skinned apple, has a delicate melon flavor and drips with juice—another symbol of Japan's scientific progress.

Although old Japan is still to be seen in the village and rural life of the islands, the cities belong to the twentieth century. Japan has been a pioneer in architectural modernism. Frank Lloyd Wright's Imperial Hotel is a landmark in Tokio—and Japanese architects themselves,

*Man has added to nature's loveliness in Japan*

catching his spirit, have created many beautiful buildings in the modern manner.

Most of the older Christian churches are in the American style. They seem foreign, in the midst of these surroundings. One asks why the Christian churches were not built in the Japanese style. The answer is that until recently the indigenous Japanese art and architecture were so intimately associated with Shinto and Buddhism that they were not suitable for Christian churches. With the development of Japanese modernism, however, the Christian architect has a medium which is not foreign to Japan and which is quite dissociated from the non-Christian faiths.

(The first of a series of excerpts from the travel diary of the Minister and Secretary of the General Council. Following his election to this position at Beloit in June of 1938 Douglas Horton sailed from San Francisco on September 9 to attend the International Missionary Council meeting at Madras and to visit mission fields of the American Board in Japan, China, the Philippines, India and the Near East. He returned to America on April 20.)

# *We Visit Ellis Island*

*BOYS AND GIRLS OF AMERICA*

FATHER thought that it would be a change from the Fair, mother needed something to tell the Ladies Society about, while Bob and I wanted to know what had become of the big box of toys which our Sunday School had sent to the boys and girls on Ellis Island just before Christmas.

It took a little phoning to secure passes through the Board of Home Missions, but father reported that he had everything "fixed up." Instead of going to the Fair we took the subway in the other direction and climbed up into broad daylight at Battery Park. This is way down on the tip of Manhattan Island where you can see across the harbor to both Brooklyn and New Jersey.

There we took a little ferry boat run by the government which did not cost anything. It started off towards the Statue of Liberty, but turned in at a small island covered with brick buildings. We were met by Mrs. Jennie Pratt, who has represented our churches on the island for many years.

Everything seemed spick and span and very roomy. Nobody looked like the old style immigrant with his pack. Mrs. Pratt explained that there are not nearly as many people passing through the island as there used to be, but that they stay longer, which gives her more of a chance

*Chris wonders, Where next?*

*Ready for the New World*

to work with them. Some years more people leave the country than arrive here—which means that most of the folks on the island understand English. This is very different from thirty years ago when Mayor LaGuardia made his living as an interpreter at Ellis Island. Father says that it is a great thing for the mayor of a city like New York to speak all languages!

Mrs. Pratt showed us around. We visited a big sun room where people could visit, a couple of playrooms, a sewing room and a rather dusty school room.

Of course we were particularly interested in the children. Mrs. Pratt told us the stories of some of the boys and girls as she pointed them out to us.

A sad Chinese boy had been on the island for a couple of months. His father had been moving around so much that the government could not find him. If the father did not claim him he would have to go back to China — which made him gloomy.

There were also two glad Chinese boys. Their fathers were coming to claim them and they were sure that they would grow up to be Americans, even if they did not know our language yet. Mrs. Pratt said that they were just chock full of mischief and would give their school teachers a lively time.

The happiest couple were two pretty Chinese girls who were waiting while their fathers proved that they were American citizens. One was going to help her father run a restaurant in Long Island City. Dad said that this would be her first introduction to chop suey, which is something China never heard of. The other was going to marry a Chinese university graduate and live in New Jersey.

Chris was the boy we were really sorry for. He is a Greek who was born in this country

but whose mother took him back to Greece after his father fell from an apple tree and died. Later she returned to the United States only to develop mental trouble, and now she and Chris were being sent back to Greece because they might become public charges.

Mrs. Pratt's job is to befriend these people. The big problem is to find something for them to do while they wait for someone to claim them or for their cases to be decided. That is why games and toys are such a help. But she does more than keep them occupied—she hears their troubles, sends messages to friends, goes shopping for them, and tries in every way to ease a difficult time.

*Three candidates for an American education*

*Our church at Highland, Illinois*

# *What is Salvation?*

*By John Wright Buckham*

MEN need salvation today as much as ever, even more. This is acknowledged outside of the church as well as within. The only questions are: What kind of salvation? and how is it to be secured?

Salvation has come to mean much more, both in breadth and depth, than it could mean in the days when life was simpler and when the conception of what it means to be saved involved far less knowledge of the complexity and intricacy of human nature and relations. Salvation means to us today more than in the past, salvation from sin itself rather than its consequences—although these are no less serious than in an earlier age. We know more fully today what sin is than did our fathers, perhaps because we have more varieties of it. We know that it is less in failure to observe outward forms and prohibitions, less in the letter, more in the spirit, less in "skepticism" and "infidelity," more in inhumanity, in subtle surrender to selfish and unjust corporate living, and in the choice of the lower in place of the higher.

We are nearer to reaching the conclusion of an eminent American philosopher when he said that he who has no sense of sin is either an angel, a scoundrel,

or a fool. Having this deeper and more penetrative knowledge of sin, we know, or we should know, more indubitably than ever before, that salvation from it is only by grace and through faith. By grace, since God alone can save us from such sin as we of this apostate age have fallen into; and through faith, since nothing less than a determined act of "the will to believe" can lift us individually and socially out of the mire, set our feet upon a rock, establish our going, and put a new song in our mouths.

Salvation to Christ-centered Christianity means that man the individual—yes, and society too—is saved by Christ and by Him alone, that "There is no other name under Heaven given among men whereby we must be saved"—provided this name means the Christ Spirit, become the Living Personality of the Eternal Christ, "the fountain of moral honor and the center of spiritual authority." It is important to realize what this involves. Increasing knowledge of human history, and of other religions—and this has come largely through Christian missions—has taught us that men have been saved long before Jesus came and far outside the scope of the historic Gospel. The Spirit which became manifest in Jesus was working in the hearts of men since the dawn of human history. Clearly Socrates, whom Paul Shorey called "the second religious figure of history," was saved. Quite as clearly Prince Siddartha the Buddha was saved. Confucius was in some sense a savior of China, as he could not have been were he not saved himself. If saved—by whom, saved by the Eternal Christ, the Ideal? And many lowly nameless men and women in so-called heathen lands have been so far saved at least as to hail the Gospel of Christ as the fulfillment of their need and longing.

What is the solution of this paradox? The New Testament itself gives it, very clearly and convincingly, in the prologue of the Gospel of John: "There was the true light. . . . As many as received him, to them gave he power to become sons of God." Paul is equally clear and emphatic in his assertion of the universal Gospel, especially in the clarion tenth chapter of Romans so strangely misapprehended. "How are they to believe in One of whom they have never heard? . . . But I ask, have they not heard? Yes, verily their voice went over all the earth and their word to the end of the world." What voice? What word? What save that of the Eternal Christ, the Logos?—From *The Gospel, the Church and Society*, published by the General Council in preparation for the International Congregational Council which meets in Wellesley, Mass., June 24 to July 4, 1940.

# *Checking up on "The Grapes of Wrath"*

*By Dwight J. Bradley*

*Director of the Council for Social Action*

I READ John Steinbeck's novel, "The Grapes of Wrath." Then I went over to San Francisco and saw his play, "Of Mice and Men." And then I decided to go out into the "grapes of wrath country," the San Joaquin Valley, and check up!

Donald Clarey, pastor of our church in Saticoy, told me that he would be glad to go with me on a trip through the San Joaquin. I met him at his parsonage. Driving over the ranges that separate the plains from the sea, we came to the divide from which one looks down upon what seems itself to be a sea,—the wide, level surface of what is perhaps the richest agricultural area in the world. Then we descended to the plain, heading for the potato fields near Wasco.

No one ever saw such potato fields. A vast stretch of perfectly flat land planted entirely to potatoes. Dust was rising at a distance and we walked over to where it rose. A big tractor was hauling a machine which thrust its crooked fingers into the stoneless soil, turning over the potato rows, leaving behind a straggle of light brownish tubers which were being picked up and sacked by an army of men and women and a few children.

We had parked our car beside a row of jalopies. We sauntered up to some of the potato pickers who owned these ancient automobiles and engaged them in conversation. Some had come from Oklahoma, others from Texas, others from Arkansas. It was just as Steinbeck had told us. It seemed almost impossible that a novel could be so strikingly true to fact. One man was inclined to put us off. He was about forty and wore a frazzled straw hat. "Yeah," he said, "My wife's workin' too." "Yeah, that's the baby back in my car. She's seven. All the rest of us are a-pickin' potatoes." "Sure, we come from Oklahomy." "Naw, it wasn't dust that blew us out." And so on. He seemed rather trifling, but he could pick up potatoes fast. The next one we talked

Farm Security Administration—*Photo by Lange*

***"Too Young to Work"***

with was a young fellow of about twenty-eight. He was married. Naw, he wouldn't let his wife work out in the field,—"not yit, leastwise." Not until they had to come to it. He hoped they wouldn't have to come to it. He and his wife owned the trailer they were living in. They were pretty lucky, he knew. And so on. This boy had something. Perhaps the "grapes of wrath country" will not take it away from him. But that is hard to tell.

We saw the great warehouses in Wasco where potatoes are washed in good clean water before being finally sacked. A day later we saw people washing themselves and their youngsters in water from the irrigation ditches. If anyone had tried to wash the potatoes in such water

Farm Security Administration—*Photo by Lange*

***A Family on Wheels***

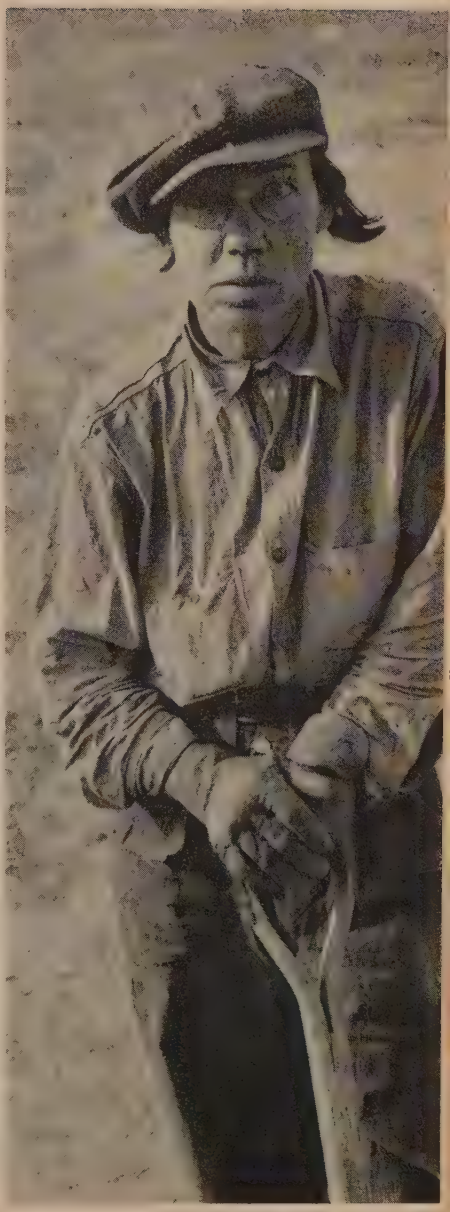
the inspector probably would not have passed them. Is a man worth more than a potato?

The economic problem in this potato growing business is complicated and apparently insoluble. We certainly made no effort to suggest solutions to the people with whom we talked. But a number of questions came to me as I lay down to sleep that night in the remarkably comfortable "hotel" room just out of Delano where we secured air conditioned lodgings for an unexpectedly reasonable price.

I kept asking myself "Why raise potatoes in the San Joaquin when more than enough potatoes were already being raised in other parts of the country? Are the San Joaquin Valley potatoes so much better than other potatoes? I suppose not. But I suppose it is part of the system to put in potatoes wherever you can raise them and then try to beat the other fellow to the early market. And then, what? They told us the price of potatoes is terrible. Farmers said they could not raise potatoes and make any profit at the current price. And how to pay the field workers a

*"It's root, hog or die for us folks"*

Farm Security Administration—*Photo by Lange*



decent wage? It simply can't be done. If you pay a decent wage to labor you can't make any profit. And if you don't pay a decent wage to labor—well, they all say, look out for those damned troublemakers and radical organizers.

Our room was cool and pleasant. We had seen the rows of migratory laborers' shacks along the roadways and beside the irrigation ditches. One takes a good deal of a beating on his conscience when he looks too keenly around him through the open windows of a fine sedan, or starts talking with people who have parked their jalopies for the day.

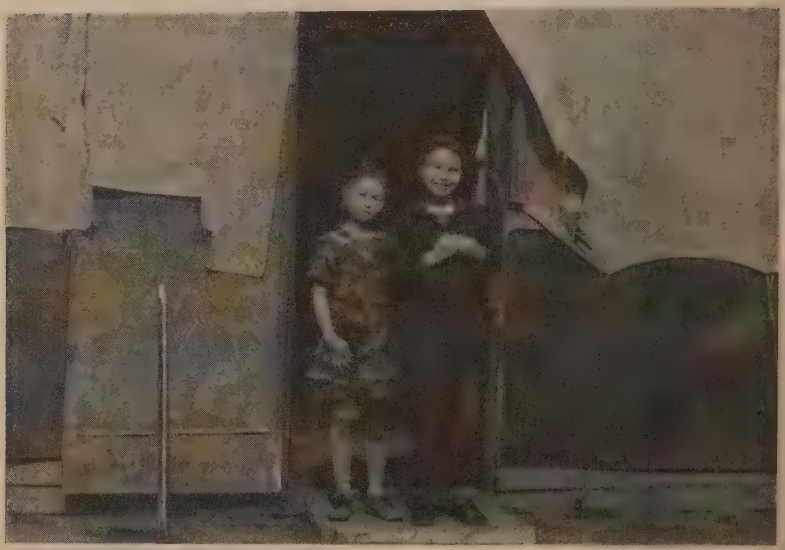
I remembered, as I thought to myself in the cool bedroom, that many people had told me, "Well, this isn't our fault out here. California is not to blame for the dust bowl. The problem is a national problem. We ought not to have to bear the blame."

What about the migratory laborers? Was it merely for the climate they came in their jalopies from where they used to live? Had there been no encouragement given them? I had learned from quite reliable sources that handbills were sent out practically luring impoverished farmers and croppers to come and get good jobs picking fruit and vegetables, chopping cotton and pick-

ing it, making a good living in a wonderful climate where it never becomes cold even in the winter. Steinbeck speaks of this. It is going to be very difficult to deny that this was done. And besides, the Valley *needs* the migrants. The kind of agriculture that is practiced there demands the presence of a large population of families who have no fixed place of residence: families who can pack up their duds on an hour's notice and drive in their ruined cars from place to place, following the crops one after the other,—asparagus, celery, potatoes, cherries, peaches, apricots, prunes, and so on and on. Why of all places should this marvelous Golden West, settled relatively so lately from the East and Middle West, have already accumulated all of the social diseases and corporate vices of an old and decaying civilization!

That night before I turned out my light I wrote down in my daily journal: "Be careful not to generalize too broadly. But it is clear that a distinct and definite position has to be reestablished upon the Biblical Christian basis, before there is the least chance of getting a democratic social order back into the processes of healthy development. Is it too late? Has the time already passed?"

*"Late of Arkansas, now of California"*



Resettlement Administration—*Photo by Lange*

# *Amid Ohio's Onion Fields*

SEASONAL workers such as John Steinbeck has portrayed in "Grapes of Wrath" are not confined to California but may be found in many sections of the country. Today fields are plowed, crops planted, and the ground cultivated by machinery. Not until the harvest is ready does the human hand play an essential part in modern agriculture. Then for a few weeks a host of workers are needed. This is particularly true of the fruits and vegetables which we eat.

The plight of these families who flit from crop to crop has been one of the special concerns of the women of our churches. Working interdenominationally through the Council of Women for Home Missions they have been maintaining an increasing number of "migrant centers" where babies and young children are cared for and given some basic religious training while their parents and older brothers and sisters work in the fields.

Our picture shows the preparations for the opening of such a center near McGuffey, Ohio, in the center of what is known as the Hardin County marsh. This is rich level land which in the past has been used for onions but which is now being planted with potatoes and sweet corn. Here one can see onion rows stretching on to infinity.

The three girls—Dorothy Knowles, Elizabeth Selmzer and Esther Cameron—are all from Schauffler College, Cleveland. They are in process of moving their culinary equipment into an old schoolhouse which has been painted and cleaned for the summertime accommodation of the children of the harvesters. Soon the building will resound with songs, stories, and happy laughter.

# *Foreign Flashes*

*By Dorothy P. Cushing*

"Drink More Milk!"

The ordinary hen in South India lays about 75 eggs per year. The average cow in South India gives about one measure of milk per day. Realizing the importance of food in the life of a people the staff of Pasumalai High and Training Schools are introducing white leghorn hens which lay three times the eggs a South India hen produces and the Rhode Island Red which gives twice that number. They are also trying to improve the breed of cows by introducing stock from Sindhi bulls and Delhi buffaloes. "We hope to increase in this way the milk supply for Mother India's thirsty children," writes Lloyd L. Lorbeer.

Sight for Blind Minds

The new Indian Congress headed by Mahatma Gardhi issued an urgent appeal to every province and state in India to begin a literacy campaign. They promised money with which to do this. The Directors of Education were somewhat bewildered at the magnitude of the task. They knew of the work which Frank C. Laubach of Mindanao, Philippine Islands, had been doing along literacy lines and so many provinces and states asked him to come and help them. He prepared, in coöperation with the Indian workers, charts and primers in 13 languages and lectured in 160 meetings to over 25,000 people on the problems of literacy, traveling from Colombo to Cashmir from Assam to Bombay. This was his second visit to India for work along literacy lines.

The Testimony Perfect

Mother Ganges, sacred cows, worshippers prostrate before bronze elephants and idols, all typified to Rev. Proculo A. Rodriguez, devoted young Filipino pastor and delegate to the Madras Conference, the pathetic outreach of India for God. He watched the work of the missionaries. He could pick out of a crowd of non-Christians those touched by Christian influence. "While the others looked blank, out of her eyes," he says of a young woman, "there gleamed the light from the soul that has known the touch of Divine Love." Then he said: "After seeing India I, as a Filipino, asked myself what business or what right did we Filipinos have to receive help from missionary societies in America. The answer is ONLY BECAUSE WE BELIEVE THAT AFTER BUILDING A STRONG FOUNDATION WE IN TURN WILL SEND OUR OWN MISSIONARIES AND THAT BEFORE LONG."

### Through the Swirling Dust of Shantung Plains

Sturdy, tanned delegates from the villages of Shantung leaned forward eagerly in their seats at the church conference in Tehchow, North China. Their faces were alight. Alice Browne Frame, just back from India, was telling them of Madras and its message of the Church Universal. Says Mrs. Frame, "It was especially touching to watch the radiant, still intentness of their faces when I showed them a letter from Wai, India, enclosing a gift to Chinese refugees from the Indian women of Kolapur Association. This gift did more to make them FEEL the oneness of the Church Universal than all my words."

### The Spirit of Mother Edwards

The great day dawned clear and beautiful. Inanda Seminary, staff and students literally sang the Doxology. It was the 70th birthday of the founding by Mrs. "Mother" Mary Kelley Edwards, of the first and finest school for Zulu girls in South Africa. Mrs. Lucy Mbambo, over 90, a member of the first class, recalled other members as she planted a tree. Again was sung, "Mother Edwards Has Gone Home," the memorial song written by R. T. Caluza, who was present. With deep gratitude, friends, former students, and officials told how Inanda girls everywhere are holding up their heads amidst surroundings that seek to drag them down, raising the level of living among their countrymen and bringing credit to their Alma Mater.

### We Are at the World's Fair

A visitor to the exhibit of the Southern Rhodesia Government at the World's Fair in New York, was delighted to discover several pictures showing the work of the Industrial Department at the "Mt. Silinda Mission School." This, of course, is our Mt. Silinda Institute in Mt. Silinda, Southern Rhodesia, East Africa, of which Samuel J. Curtis, now on furlough in America, is Principal.

### How Do Sardines Sleep?

There are not enough beds or desks to accommodate the nearly 200 girls enrolled at Means School, Dondi, West Africa. This is the largest student body in its history. In the dormitories they sleep like sardines, writes Miss Mary W. Hurlbut. Thirty or forty repose on the floor. Three girls sit at desks meant for two. Reduced staff and funds from American churches means that soon girls will be turned away from their one chance at an education and the character-building influence of a Christian school.

# *Encouraging the Gift of Self*

A CHURCH cannot be maintained by the giving of money alone. Dollars are necessary in a world such as this, but they can never achieve the goals which we seek. The effective church is the living church. Christ's Kingdom is built with, through, and in human lives. The greatest gift is that of self.

Many churches are like men who overwork one set of muscles while at the same time failing properly to exercise others. In our frantic endeavors to secure enough teachers, singers, and ushers we have overlooked a host of other gifts which can be dedicated to the service of Christ and his church. The women have been wiser than the men in their readiness to use the products of the needle and of the kitchen stove for Christian ends.

In an ideal society every person would use their God-given talents for some God-given purpose. Today the church needs to exercise more imagination in discovering profitable outlets for the energies of its people. As the builders of the medieval cathedrals dedicated their skills to the service of God, so do we need to take all the myriad arts of the modern world and turn them to Christian uses. One of the hopeful signs of the times is the number of churches in which the people through their own efforts have created reverence awakening beauty in their sanctuaries. In a churchyard even a shovel and rake can be a means of grace.

Often the church errs in asking people to accept responsibilities which at the moment are beyond their powers. The man who refuses to "take a class of boys" in response to the urgings of an importunate superintendent may be wise. Many times the church expects too much too soon.

On the other hand, it is as wicked for a church to keep a man's talent "wrapped up in a napkin" as it was for the man in the parable. Rather should it be a school for the multiplying of personal abilities, both by use and through training. The continued growth of its people is the ultimate test of its success.

Few people are lazy; most of us enjoy tasks which are worth doing and which are within the range of our abilities. Yet our churches utilize only a small

*Lucy Eldridge training leaders for our Churches*

fraction of the available energies of their constituencies.

Any church can encourage "the giving of self" by training people for the tasks to which it would set them. We expect to learn how to drive an automobile or swim; why should we be asked to teach the truths of religion to children without any preliminary preparation?

Learning new skills is an invigorating experience which prolongs youth and refurbishes our outlook on life. By training teachers and leaders the church can bring a more abundant life to a host of men and women.

"More and Better Workers" is one of this year's aims of the Program of Progress. Suggestions of ways in which this goal may be achieved are set forth in the booklet "A Program of Progress" which may be secured from the Division of Christian Education at 14 Beacon Street, Boston, for ten cents.

# *An African Church for Africans*

*By Merlin W. Ennis*

In 1905 the West Central Africa Mission assigned to Dr. F. C. Wellman and myself the task of opening a new station in the untouched regions of Wambu and Chiyaka.

Before setting out on this task we decided on the principles which we would follow in choosing a location. We desired a high elevation with good water, fertile soil and abundant timber, with water power if possible. We wished to live apart from the native villages and fields, and did not want anyone except our assistants and servants to make their homes in the immediate vicinity. Our purpose was to encourage those who became Christians to live their new faith among their own people and in their native environment. We found a location which had everything which we wanted except water power.

When there were sufficient believers we organized the church at Elende, not because we wanted to follow the mould of our church-minded past, but because the self-contained and self-expressive church was needed for the development of African Christians.

For these first believers the church supplied the fellowship of a family. The responsibility for its enlargement through evangelization was placed upon them. They passed on the qualifications of candidates for membership, raised their own funds, elected their deacons, teachers and other officers.

After Dr. Wellman had retired and during our first furlough an associate established the first outstations. This raised the question of expansion. The field was large and the prospect promising. It was clear to us that if those who were to be sent to these outstations were to be paid wholly or in part with money from abroad, and if these outstations were to be erected with financial assistance from America, that our rate of growth would be conditioned by the amount of money which could be wheedled from the susceptible. On the other hand, if the native congregation was to finance this expansion, then our rate of growth would not be at the mercy of the

"bottle neck" of missionary giving in the homeland.

The church at Elende accepted these responsibilities and began to press into new regions. When a village desired to have leadership and regular Christian worship they made application to the native church and not to the missionaries, who are regarded as easy marks who will listen sympathetically to all sorts of fairy tales. The native church proved quite hardboiled. It took account of the number, zeal and reliability of those who asked its help. The applying village was required to erect a meeting-house, provide a home for the leader, and furnish him with a field ready for cultivation, as well as promise him such support as he required. In addition to these financial and evangelistic responsibilities, the native church also settled its internal disputes, established its own moral code, regulated the admission of members and chose its own leaders.

One should examine carefully any human enterprise that works too well, especially when it professes to be both democratic and coöperative. I must report that in addition to much zeal, sacrifice and devotion there have also been mistakes, misunderstandings, factions and quarrels. In churches financed and managed by himself the African has shown himself to be just as human as other Christians. The missionary attempting to help

*Missionary to West Africa since 1903*

Merlin W. Ennis was born in Wisconsin, educated at Beloit and Yale, and was commissioned as missionary of the American Board in 1903. Mrs. Ennis also comes from Wisconsin and studied at the University of Oregon and at Wellesley. They are at present on furlough in this country and will be heard in many of our churches during the coming fall and winter.

him has become accustomed to chronic neck pains.

Yet after thirty years the Elende Church, which began with a membership of six, has grown to a baptized fellowship of 3500 souls with a waiting list of 1500 in addition. It has approximately 100 teachers qualified to teach in Portuguese language as well as give instruction in their native tongue. There are two ordained pastors, three candidates for the ministry, more than a dozen young men and young women trained or in training as nurses and dispensers of medicines. These work in the surrounding villages as well as at the mission station, while one of their number maintains a medical outstation combined with leper camp fifty miles from Elende.

What has been said of Elende is substantially true of the other churches of the West Africa Mission. Our present problem is to put the native Christians in the way of preparing their own leadership and to give them a sense of sharing in a world-wide fellowship. Our mission in Angola should not be looked upon as permanent. With the backing of a church with vision, and working through missionaries able to pioneer both in imagination and spirit, it should seek to complete its labors, leaving the future to a self-determining African church.

## YOUTH CALLS YOUTH

A sudden storm, a sheltering haystack, a group of Williams students too absorbed in concern for the non-christian world to notice the weather—and the result was the first foreign missionary prayer meeting in America. None but youth attended.

Four young men petitioning churches of Massachusetts to send them forth as missionaries led to the organization of the American Board of Commissioners for Foreign Missions in 1810.

During the past 129 years some 4500 young men and young women have received the commission of the American Board to carry the gospel to the non-christian world. Thus has the voice of youth echoed down the years.

The 441 men and women who serve under the Board today were all young when they heard the call to Christian service in distant lands.

Associated with the missionaries which our churches have sent forth in the work of extending Christ's kingdom are 6700 national leaders of the younger churches.

Much of the work of this international, interracial fellowship is with young people. Under the tutelage of the American Board are 83,175 students enrolled in 976 elementary schools, 57 middle schools, 10 colleges, 22 normal and training schools and 6 theological seminaries.

# *Merom Institute*

*PIONEERS ANEW*

"An educational adventure in which we frankly expect that the people who are being educated will spend the greater part of their time still related to home duties and chores in family, church, school, neighborhood, county and state;

"Placing intelligence at the disposal of people who intend to live in communities rather than at the disposal of those who expect to climb out of communities;

"A school in which the emphasis is to be not on science, but on duty and loyalty, on faith and belief, and courageous social adventure;

"Education in which conscious alliance is sought with such vigorous expressions of the will to live as the coöperative movement, neighborhood improvement, and the various farm organizations, and at the same time not to lose touch with non-farmer groups;

"A school which is a Christian thought center for a new rural America and which is dedicated to a more just and Christian social order."

Thus did Arthur E. Holt express the new aims of Merom Institute when it was reopened on August 30, 1936.

*Merom Institute is a natural center for rural life*

The old college building erected by the Christian churches 80 years ago is still symbolic of the pioneer spirit which has created our democratic American society. It was built by the faith, the sacrifice and the hard labor of the frontiersmen who believed in education and religion as the twin foundation-stones of a free democracy.

For nearly 70 years it sheltered a liberal arts college whose hundreds of graduates have been Christian leaders not only in southern Indiana and Illinois, but across the country and around the world. Eventually it was

*Shirley Greene, Director of Merom Institute, surveys the world from the cupola of the main building*

*Merom Institute provides a cooperative laundry for the community*

engulfed by changing conditions. Public education with state support became universally available. Great universities arose which could do a better academic job. Agricultural depression cut the ranks of college-going farm youth. In 1924 the old building closed its doors as did many another small liberal college.

But today these buildings are open again, reconditioned and teeming with life and activity. Although new in form of program, Merom Institute is the inheritor and preserver of the pioneering spirit of the old college.

Today's frontier is social rather than geographical, but it demands the same type of faith and courage. Merom Institute is building a program to meet the needs of rural churches and their communities. It has lost the right to grant academic degrees, but it has gained flexibility and intimacy with rural people, their needs and problems.

As yet Merom Institute does not "know all the answers." Under the leadership of Shirley Greene and with the support of the Board of Home Missions, the Indiana and Illinois Conferences, the Council for Social Action and the Chicago Theological Semi-

nary it is exploring the possible ways of developing rural leadership.

An invigorated local church gives it rootage in the community. Recreational facilities bring many contacts with young and old. Merom Reciprocal Economy is an experiment in providing a means whereby idle men and unused resources can be united to raise the standard of living of individuals and communities. Through a point system of credits, men who have been excluded from cash jobs can work together for each other in meeting mutual needs. The incidental result is to deepen their understanding of practical economics.

The influence of Merom goes far beyond its local setting on the banks of the Wabash. In the winter the staff "takes to wheels" and holds Extension Institutes on the theme "The Rural Church Serving Its Community" which last from three to five days. In the summer the Institute serves as host to a succession of summer schools and conferences.

Thus does a twice-born institution propose to grow into ever increasing usefulness to our rural churches.

*A Bit of Coöperative Gardening*

*Going to Church in Montana—from "Spanning a Continent"*

# *This Year We Study "Christ and the World Community"*

FROM time to time even the church needs to lift its eyes from the trees and take a look at the woods. This is what is contemplated by the interdenominational mission study topic for 1939–40.

*Abroad*

The International Missionary Council which met in Madras last December sets the keynote for the new foreign study books.

Through Tragedy to Triumph: the World Church in the World Crisis. By Basil Mathews. Cloth $1. Paper 60 cents.

No one is better qualified to interpret the place of missions in the modern world life than the veteran writer, traveller and

teacher, Basil Mathews. Taking his inspiration from Madras but looking at the world as it is, he undertakes to tell us both where we are at and whither we are going.

Comrades Round the World: Christian Youth in Action. By S. Franklin Mack. Cloth $1. Paper 60 cents.

One of the youth representatives at the Madras meeting writes of the leaders of the younger churches whom he met in the course of a journey around the world.

Our Great Fellowship. By Herrick B. Young. Paper 25 cents.

A picture book portraying both the Madras meeting and missions throughout the world.

*At Home*

The homeland study books for fall and winter tell the story of what the churches of our country have accomplished through home missions.

Homeland Harvest. By Arthur S. Limouze. Cloth $1. Paper 60 cents.

A careful and comprehensive study from the historical angle of the achievements of home missions.

Right Here At Home. By Frank S. Mead. Cloth $1. Paper 60 cents.

A vivid anecdotal panorama of home missions as they are being carried on today in the various sections of the Country.

Spanning a Continent. By John R. Scotford. Paper 25 cents.

The text gives a succinct account of both the triumphs and the perplexities of home missions while almost a hundred pictures portray the human beings with whom they work.

(A special edition of this book has been procured by the Board of Home Missions which may be purchased for ten cents a copy from your state conference office or the Missions Council at 287 Fourth Ave., New York, 14 Beacon St., Boston or 19 So. LaSalle St., Chicago.)

*For the children*

The foreign books are missionary stories: Far Round the World by Grace McGavran; Welcome House by Jessie Eleanor Moore.

The home books deal with Alaska: Windows into Alaska by Gertrude Chandler Warner; Under the North Star by Katharine E. Gladfelder.

All of the books mentioned have been prepared by the Missionary Education Movement and published by Friendship Press. They may be ordered from the Pilgrim Press at 14 Beacon St., Boston and 19 So. LaSalle St., Chicago.

# *Seeing Where the Dollars Go*

NOTHING magnifies the local church in the eyes of its supporters more than the knowledge that its light and influence is going out to distant portions of our world. The LaGrange, Illinois, Church, achieved this end through an all-church Thankoffering dinner held early last fall.

At the center of the room were two round tables, representing the two hemispheres, joined together by a replica of the LaGrange Church. At this "home base" sat the pastor and other officers of the church. From it radiated seven tables representing: (1) The American Board, (2) The Board of Home Missions, (3) Medical Missions, (4) Ministerial Relief, (5) Our Work with Youth, (6) The Illinois Conference, (7) The Chicago Union.

Each table had been decorated in an appropriate manner by a special committee. The tickets designated the tables to which guests were assigned, where hosts and hostesses made them acquainted with one another.

The after-dinner program consisted of a quiz by the pastor of people who had been placed at the various tables. Everyone was saluted by name, while occasional touches of humor enlivened the occasion. After the division of the benevolence dollar of the church had been shown by a chart, each table was questioned in turn after the following fashion:—

Question: Lucia, which is the oldest foreign mission board in America?

Answer: The American Board of 14 Beacon Street, Boston, has been at work for 129 years. My great grandfather and grandmother were sent to Africa by the Board, while my grandfather Tyler was born there.

Question: Has the work of the Board changed much through all these years?

Answer: Indeed it has. The first missionaries went out to "save souls" among the "heathen." When they saw the terrible physical need of other peoples they remembered that Jesus went about doing good, and so they started medical work. . . . To overcome the curse of illiteracy mission schools were opened. The introduction of better agricultural methods meant more food for undernourished bodies. . . . For the swarming multitudes of the cities social centers with welfare stations and dispensaries were established. Bodies as well as souls have been led into a more abundant life.

(Other questions followed dealing with the particular interest of the LaGrange Church in the Near East.)

THE HOMELAND

Question: Mrs. S, will you tell us of the work of the Board of Home Missions among the Negroes of the South?

Answer: Through the American Missionary Association our churches helped the Negroes to secure their

freedom and then opened to them the door of education through the establishment of over 100 mission schools. Out of these have gradually grown the public schools for colored children in the South. Today we are supporting eight high schools and five colleges for Negroes. These schools are both setting the standards for Negro education today and training leaders for tomorrow.

Question: Who are these Southern Highlanders of whom we hear so much?

Answer: When slavery prevailed in the Old South the white man without land or money found it difficult to make a living in competition with the "involuntary servitude" of the Negroes. At the beginning of the nineteenth century many of these free spirits took refuge in the Southern mountains, where their descendants have been living ever since. Because of isolation and poverty these sturdy mountaineers still follow the customs of the past. At Pleasant Hill, Tennessee, our churches have maintained an "opportunity school" where mountain boys and girls can work for a high school education.

MEDICAL WORK

Question: Dr. Clark, what are the requirements for the doctors and nurses who are sent to other lands by the American Board?

Answer: The Board is strict about such matters. All missionaries must be college graduates, while in addition doctors and nurses must have the best of professional training. A doctor or nurse who did not succeed in this country would not be considered for appointment abroad.

Question: How many hospitals are there under the American Board?

Answer: Forty-two hospitals and dispensaries, as well as fifteen social service centers.

MINISTERIAL RELIEF

Question: Mr. M, just what is Ministerial Relief?

Answer: It is the answer of our churches to the aged ministers who are beyond their years of active service and who lack sufficient means of support.

Question: So it is only old people who receive this aid?

Answer (from a young person): I knew a couple of girls at college whose parents were both dead, but who were receiving help because their father had been a minister. They say that the Board usually has about twenty ministerial orphans to look after.

YOUNG PEOPLE

Question: Martin, is there a national youth organization in our Congregational and Christian churches?

Answer: Yes, the Pilgrim Fellowship to which all the young people of our churches belong, although many of them do not know it! Its purpose is to unite the young people of our churches in developing Christian personality and in working for justice and brotherhood throughout the world.

The questions given are only a few of the many which were asked, but they illustrate the method which was used. The evening closed with a presentation of the activities of the Chicago Union.

This early fall get-together generated a missionary interest which was felt throughout the church year.

# *Beauty—for the Asking*

MOST Protestant church interiors are far more drab than is really necessary. Just because our fathers lacked imagination and distrusted beauty is no reason why we should worship amid uninspiring surroundings.

While visiting our church at Gaylord, Michigan, James R. Clinton, pastor-at-large for the Board of Home Missions, suggested that the introduction of a simple chancel would transform its rather bare auditorium into a fitting place for prayer.

The minister, L. M. Isaacs, thought the matter over. He then went to one of the women of the church and made a sketch of the changes which he desired. Before he had finished explaining his plan she announced, "I will give $100 to do that."

A few days later he talked the matter over with a woman's organization. One woman volunteered to give the draperies and the candlesticks. Another offered to provide a cross. The two women's organizations combined their resources to lay a new carpet at a cost of $92. The trustees secured a blower for the organ. Others helped as they were able.

The result? Interest in the church has increased. Congregational singing has improved. People come to church, not just to listen, but to worship.

Beautifying a church is not primarily a matter of money. The prime requisite is imagination—the ability to see that which does not yet exist. The second is some measure of artistic taste. The third is ingenuity in adapting the existing facilities to the desired ends.

Once an intelligent plan has been evolved, unexpected resources will appear. Much can be done with volunteer labor. Memorial gifts will come from unexpected sources. People are glad to give when they know that their dollars will make possible a religious effect.

# *Adventure*

*By Pres. Nelson of Dillard**

DILLARD University, in common with every other American college, is faced with the question of the employment of its graduates. This question in recent years has become so persistent and appeared so pertinent that it is conceivable that some institutions have quietly transferred funds and efforts from the recruiting of students to the recruiting of positions for their graduates. While a relatively high number of Dillard graduates has found employment, we have been concerned to discover if possible unexplored avenues in which Negro college graduates might find gainful and creative occupation.

This spirit explains our venture this year in the field of floriculture. American gardens are growing apace while skilled gardeners are far too few. Our proposal is to help fill this gap with men trained for four years under liberal influence but with special reference to floriculture. A course of study has been devised to this end, a graduate of the Royal Botanic Garden in Kew, England, has been secured as instructor, students have enrolled, a toolhouse has been constructed, a small nursery developed, and the work is under way. As to the employment of students trained in floriculture, our judgment has not been mistaken. All of the spare time of our present students in this field is in demand now by New Orleans garden owners, and we have before us requests which we are unable to fill. We visualize three years hence the beginning of a steady stream of young men, cultured, upstanding, and skilled answering the impatient call of garden lovers and garden owners to the care of shrub and flower.

We are not unmindful of the helpful effect of our interest in gardening upon all of our students. No student on our campus can escape the conviction existing among us that no home is complete without its shrubs and flowers, that these are inexpensive and, in simple proportions and arrangements, respond to the hands of the relatively unskilled, that every homemaker is a potential garden owner and gardener. If our graduates who go from here into the classroom of city and country preach this doctrine and if those who go into their own homes practice it, we shall witness many an ugly spot made beautiful and many a life transformed.

*From his Annual Report.

# *Camera News*

*By*

*Dorothy P. Cushing*

## BEING FAIR TO THE FOWL

Lu Ho Rural Service Center, Tunghsien, North China, does a great deal of experimental and extension work. Mr. Wang, expert in animal husbandry, is here showing two apprentices how to test eggs before putting them in incubators. Mr. Wang is not only enthusiastic about his job but knows it thoroughly.

## THREE LADIES OF LINTSING

Left to right: Miss Alice E. Murphy, who travels much into the villages, Miss Valley L. Nelson, R.N. and Dr. Alma L. Cooke, physician, all three in Lintsing and the only regular foreign staff living there.

**THE 1000TH!**

In 1938 came 999 babies at American Hospital for Women and Children, Madura, India. And then—the 1000th—this dark-eyed little lady with the caste mark on her forehead.

And just to prove she can laugh when Dr. Horace S. Thomas takes her picture instead of a professional studio cameraman, we show her here with her proud young mother.

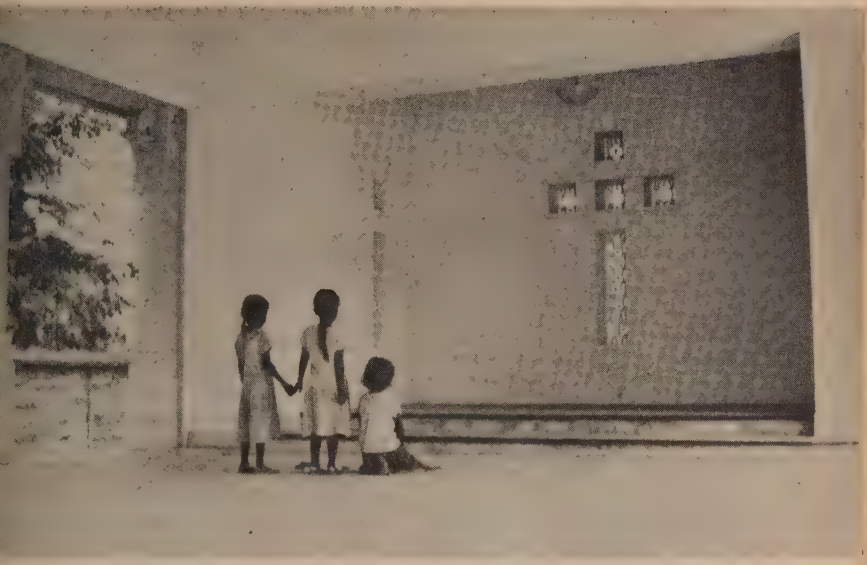
Dr. I. Mary Roberts, head, reports 4853 in-patients, 84,877 dispensary treatments; 108 visits to homes; 1198 major operations.

## THE LORD LOVES 'EM CHEERFUL

Four eggs and a cabbage may not lay more than two bricks in reconstructing Mt. Silinda, South Rhodesia, Africa, but the act of cheerful giving may mean much in the lives of these two little girls, says Principal S. J. Curtis of Mt. Silinda Institute. The church was destroyed by termites.

## RAW MATERIAL

From a primitive tribe in the Sabi River valley these children look apprehensively at the first white man they have seen—Arthur J. Orner of Chikore, East Africa.



## INDIA AT THE FOOT OF THE CROSS

Small worshippers in the beautiful little chapel of the American Hospital for Women and Children in the city of Madura, India. "Pray that ye may be healed. . . . Come unto Me all ye that labor and are heavy laden and I will give you rest" are the words in Tamil over the entrance of the Hospital.

## MEDITATION

"Mumps," a little village girl in Natham, 23 miles from Madura, prays. The Indian Christian Women's Association of the Lucy Perry Noble Institute, are conducting their own school and dispensary in this village.

# *Chronicle*

## APPOINTMENTS

**Miss Vivian Little** of Hartford, Conn., for a three-year term as teacher of English and history at Inanda Seminary, South Africa, her support to come from the Seminary. She was graduated from Mount Holyoke College in 1935; taught for three years in a school for mountain children in Crossmore, N. C.; then studied a year in the Hartford Seminary School for Religious Education.

**Miss Ada Grace Rowlands** of Genesee Depot, Wisconsin, for a three-year term as teacher of Science at Orlinda Childs Pierce College in Athens, Greece, her support coming from the college. She received her B.A. from Milwaukee-Downer College last year, and her M.S. this year from the University of Wisconsin.

## ARRIVALS FROM THE FIELD

**Rev. and Mrs. Samuel H. Leger** in Los Angeles, July 9, from North China Mission. An account of the Legers appeared in the August MISSIONARY HERALD.

**Mr. and Mrs. Carl Cisne Compton** and **Miss Isabelle Harley,** from Thessaloniki, Greece, in New York, July 20. An account of them appeared in the August MISSIONARY HERALD.

**Rev. and Mrs. Earle Hoit Ballou** and **Miss Emma Bertha Noreen,** R.N., of the North China Mission, in San Francisco, July 20. An account of the Ballous appeared in the August HERALD and of Miss Noreen in the July number.

**Miss Edith Evelyn Husted** of the Japan Mission, in Los Angeles, July 22. An Oberlin woman and an Oberlin College alumna, Miss Husted went to Japan in 1917, and since 1921 has been teaching in the Woman's Evangelistic School in Kobe, whose graduates engage in evangelistic work or social work in many countries.

**Miss Helen Dizney** of the North China Mission, in Los Angeles on August 4. A Tennessee woman, she was graduated from Berea College in 1916, taught in the Kentucky mountains, and took her nurse's course at West Subarban Training School, Chicago. In Taiku 1920–1924, and in Tunghsien 1924–1934, she has since been nurse in the Williams-Porter Hospital in Tehsien and supervisor of public health work for the North China Council. There were seven pictures of her and her work on page 273 of the June, 1938 issue of the MISSIONARY HERALD.

**Rev. and Mrs. James Kerr Lyman** of the Near East Mission in Boston, August 6. They have been in general work in Istanbul, Turkey, since 1934, after eleven years of service at Marash. Mr. Lyman was an Illinois man; was graduated from Whitman College in 1907, and from Oberlin Seminary in 1912, going to Turkey the same year.

**Mr. and Mrs. Stanley Davis Wilson,** in Boston, August 6, from the North China Mission. Mr. Wilson is Dean of the College of Natural Science of Yenching University, Peiping. He was appointed a missionary of the American Board in 1928 but had been connected with the University for four years. Before that he had been, first instructor, then head of a department in Peking Union

Medical College for seven years. A Maine man, he had received his Bachelors degree and Masters degree from Wesleyan University and his Ph.D. from the University of Chicago. Before going to China he taught in Washburn College, University of Kansas, University of Chicago and Rice Institute. Mrs. Wilson, as Anna M. Lane, had been appointed by the Board in 1918 to teach in Yenching College. They were married in 1923.

**Miss Margaret Gail Hammaker** in New York, August 7, from the Marathi Mission, India, where she has been Principal of the Kindergarten Training School in Sholapur. She wrote an account last year of the work this school was doing, which appeared, well illustrated, in the May MISSIONARY HERALD, page 210. Miss Hammaker's home is in Ohio; she attended Oberlin College for two years and for the same length of time the Oberlin Kindergarten Training School; was appointed in 1925; received her Masters degree from Columbia University in 1932.

**Dr. and Mrs. Willis Hegler Willis,** in Boston, August 7, from the East Africa Mission, where Dr. Willis has been physician at Mt. Silinda. He expects to remain in this country. He was from Ohio, with a B.A. from Denison University and his M.D. from Western Reserve University; in London he won a certificate from the School of Tropical Medicine. Mrs. Willis—Estelle Florence Brent—was born in Mt. Silinda, her father having been an associate missionary of the American Board.

**Miss Katherine Farr Fanning,** in San Francisco, August 9, from Japan, where she has been in social service work at the Nansokan, Tottori. This has a kindergarten and a night school, a Sewing Trade School, and classes in cooking. It receives very little aid from the Mission. Before going to Tottori Miss Fanning had had charge of kindergartens in Kobe and Kyoto ever since her appointment in 1914. Her home was in Illinois; she is a Wellesley College alumna.

## SAILED FOR THE FIELD

**Mr. John W. Hall,** July 14, from San Francisco, on the *President Taft*, to Japan as Amherst representative on the Doshisha University staff.

**Dr. and Mrs. Charles E. Clark,** July 15, from Boston, on the *Samaria*, to rejoin the Near East Mission.

**Rev. and Mrs. Charles H. Riggs,** from Vancouver, July 22, on the *Empress of Russia* to rejoin the North China Mission.

**Miss Mary Thomas,** R.N. and **Rev. and Mrs. Gladwyn M. Childs,** August 5, from New York, on the *Georgic*, to rejoin the West Central Africa Mission.

**Miss Eunice T. Thomas,** August 7, from Los Angeles, on the *President Pierce*, to rejoin the Foochow Mission, and **Miss Maryette Lum** to rejoin the North China Mission.

**Miss Ethel W. Putney** and **Miss Edith L. Douglass,** August 9, from New York on the *Washington*, to rejoin the Near East Mission.

**Miss I. Mary Ingle,** August 9, from New York, on the *Queen Mary* to join the Near East Mission.

**Miss Lyda S. Houston,** August 11, from San Francisco, on the *President Pierce*, to rejoin the Foochow Mission, and **Miss Alice M. Huggins,** to rejoin the North China Mission.

**Mr. and Mrs. Richard E. Maynard,** August 12, on the *Rex*, from New York, to join the Near East Mission.

**DEATHS**

**Miss Laura S. Carroll,** former teacher in the Chandler Normal School of Lexington, Kentucky and in Fessenden Academy in Florida, at Lexington, Kentucky, the last of June.

**Mrs. Joanna Russell,** former teacher in the American Missionary Association schools in Moorhead, Clinton, and Tougaloo, Mississippi, at Jackson, Mississippi, on June 4.

**Mrs. Bessie Pretty Hawk Good Boy,** for 39 years the wife of Rev. Oscar Good Boy, at Cannon Ball, North Dakota, on May 31. Bessie Pretty Hawk was born on July 15, 1869, the daughter of one of the chiefs of the Yanktonai band of Sioux Indians in Montana. While she had no opportunity to attend school, she learned to keep house in the white man's way as well as Indian bead and porcupine quill work. On September 12, 1898, at the annual mission meeting of the Congregational and Presbyterian Indian churches, which that year met at the Elkhorn Hill Congregational Church at Little Eagle, South Dakota, George W. Reed, for over forty years the missionary on the Standing Rock Reservation, married her to Oscar Good Boy, who at that time was a widower. His first wife had had two children, but they both died, and the second Mrs. Good Boy had no children. Mr. Good Boy had served in the Congregational Indian mission since 1890. The second Mrs. Good Boy joined the church on her wedding day and aided her husband throughout the thirty-nine years of their married life. The last few years, Mrs. Good Boy suffered much from tuberculosis. She passed away on May 31, 1939, at Cannon Ball, North Dakota. The Reverend Howard Frazier officiated at the funeral on June 2. Her only surviving relative is her husband, the Reverend Oscar Good Boy, now retired.

**Mrs. Edward Huntington Smith** died July 21 in the hospital in Foochow. Fortunately, two of her three daughters, Helen and Eunice, were working in Foochow, so could be with their mother.

Grace Wilbur Thomas was born in January, 1874 in Pine Brook, New Jersey. Her father was a Methodist minister, and when she reached high school age he was stationed at Marion, Massachusetts. Grace attended Tabor Academy, graduating in 1893; taught two years in Thompson, Connecticut, then took the kindergarten-training course at Miss Wheelock's School in Boston, with a year's interval of teaching in the Friend's School in Providence. She taught for two years at the Kindergarten for the Blind in Jamaica Plain, married Mr. Smith in 1901, and went to China. There, ever since, her home has been in Ingtai, where her sunny temper, devotion to work among children, and her training well fitted her for her special service of thirty-eight years.

"She was always ready to aid her husband in serving the needs of the poor and homeless," write Mr. and Mrs. Roderick Scott, "and she was a mother to all the children who passed through the schools of Ingtai. She was outstanding in her unselfish, thoroughly Christian living. Her graciousness won her many friends.

# NOTICE

Our readers should be informed that the first eight and last eight pages of

## The Missionary Herald

in its new form will not go into the

**State Papers.**

These sixteen pages will be devoted to news of persons and work belonging distinctively to the Boards.

Anyone desiring this more intimate touch should subscribe for the HERALD direct.

**Address Harvey L. Meeken,**
**14 Beacon St., Boston, Massachusetts**

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**Daniel Hand Educational Fund for Colored People**

| | |
|---|---|
| Total Income Received from Investments from June 1 to July 1, 1939 | $3,788.43 |
| Month of July, 1939 | 10,727.95 |
| Total for 2 Months ended July 31, 1939 | $14,516.38 |

**American Missionary Association Division**
**The Board of Home Missions of the**
**Congregational and Christian Churches**

WILLIAM T. BOULT, *Treasurer*

MISS ETHEL LUCAS
1050 SPRUCE ST
BERKELEY CALIF

# ANNUAL MEETINGS

The Annual Meeting of the Board of Home Missions of the Congregational and Christian Churches will be held in the

**SECOND CONGREGATIONAL CHURCH**
**Waterbury, Connecticut,**
**October 27th to 28th**

in conjunction with the New England Regional Meeting sponsored by the Missions Council.

The Annual Meeting of the American Board will be held in conjunction with the Mid-West Regional Meeting of the Congregational and Christian Churches in

**PILGRIM CHURCH**
**St. Louis, Missouri**
**October 24th, 25th and 26th**